

What Do Jehovah's Witnesses Teach?

By William N. Emch

"And many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved," Matthew 24:11-13. The many fantastic and unorthodox religious cults springing up in our day are a sign of the coming of the end. Among these perverters of the truth few are more active and more dangerous than the self-styled Jehovah's Witnesses.

The founder of this cult was the late Charles T. Russell who died in 1918. For years his followers were known as the "Russellites." They chose the name "Jehovah's Witnesses" at a meeting in Columbus, Ohio, in 1931. The Jehovah's Witnesses resent it very much when you refer to them as Russellites, but basically they teach just what Russell taught. They profess to be great Bible students, and they are great searchers in the Word of God. And what are they searching for? Not for the God-sent divine Redeemer and Savior of sin-cursed humanity, of whom the Scriptures testify (John 5:39) but for evidence that there is no hell.

Russell dreaded the thought of hell as every guilty mortal has reason to dread it. There is no hell, Russell told himself; there cannot be, there must not be such a place as hell. And "Pastor" Russell, who was fondly called by his fol-

lowers though he was never ordained nor did he have a theological training, set himself the task of proving to the world that such a place as hell does not exist. That was the start of the movement which developed into the cult you are inquiring about, the members of which so proudly call themselves "Jehovah's Witnesses."

Their fundamental doctrine is, there is no hell. And they go to the Word of God with the determination that they are going to find evidence that their preconceived conviction, there is no hell, is true. And, lo, since a man can find anything he is determined to find in the Bible by disregarding all true rules of interpretation and by wresting Scripture to his own destruction (II Peter 3:16), they claim to find that there is no such a place as hell. And with that start and from that point of view they interpret the entire Bible. Since there is no hell, the soul of man is not immortal. In fact, they claim man has not a soul but he is a soul, and therefore when a man dies, his soul is as dead as is his body and will remain dead until the day of resurrection.

But did not the dying Jesus say: "Father, into Thy hands I commend My spirit"? The first Christian martyr, when being stoned to death, prayed: "Lord Jesus, receive my spirit," Acts 7:59.

The deity of Jesus is denied. It is

not true, they claim, that He is true God, begotten of the Father from eternity. He is the first of God's creatures. His bodily resurrection they deny. What became of His body they do not know. "He was put to death a man, but was raised from the dead a spirit being of the highest order of the divine nature," is their emphatic claim. "The man Jesus is dead, forever dead," says "Studies in the Scriptures," one of their publications. These Jehovah's Witnesses claim to find abundant evidence that Satan is the author of the doctrine of the Trinity. For them the Trinity is not "divine mystery but pagan myth."

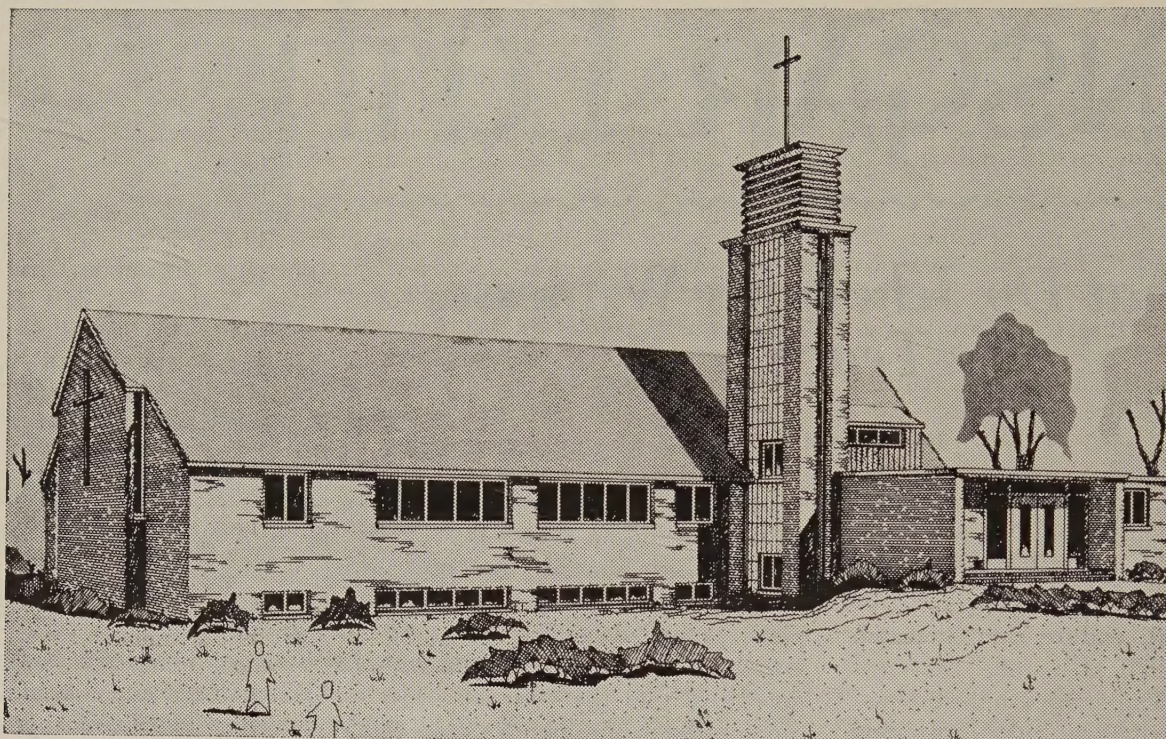
"The Holy Spirit is the invisible active force of Almighty God that moves His servants to do His will" (Let God Be True, p. 89). The personality of the Holy Spirit is thus denied.

Here is another quotation from one of their booklets: "The 'ransom for all' given by 'the man Christ Jesus' does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting." Thus their claim is that the lost will be given another chance somewhere at some time. Those who then fail to obey Jehovah will be annihilated.

Concerning the return of Jesus to this earth, their claim is that that has already taken place. It occurred in 1914. "Christ Jesus came, not as a human, but as a glorious spirit creature." He is now "proceeding to overthrow Satan's organization (the Church), establish the Theocratic Millennial Kingdom, and vin-

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News and Notes



THE NEW NAZARETH LUTHERAN CHURCH
Coulter, Iowa

This is the architect's picture of the new church edifice now being built at Coulter, Iowa. It will be completed by the first of the year.

Ground breaking ceremonies were held on April 3rd, Pastor Henry N. Hansen had charge of the ceremony. The president of the congregation, Mr. Harvey Thomsen, the chairman of the Finance committee, Mr. Willard Latham, and the chairman of the Building committee, Mr. Herluf Ytzen, each took a shovel of dirt in the Name of the Triune God.

Just five months later on August 7th, members and friends gathered for the cornerstone laying ceremony, following the Sunday morning service. The pastor had charge of the ceremonies which consisted of singing of hymns, reading of appropriate Scripture passages, confession of the Apostles Creed, a short address and prayer. Several articles and documents were placed in the cornerstone before the building contractor, Mr. Henry Becker, and Mr. Arne Ostergaard put the stone in its proper place. The shovel and trowel used for these two occasions will be kept as mem-

orials.

Our new church will be 106 feet long and 40 feet wide. The style of architecture is semi contemporary. It will seat 288 in the nave, 100 in the overflow room in the rear, and 40 in the balcony which will be occupied by our two choirs. In addition there will be a pastor's study, sacristy, mother's room and one Sunday school room on ground floor.

In the basement there will be a fellowship room, a recreation room, kitchen, five class rooms, rest rooms and furnace room, as well as a storage room and a vault. A large ventilating fan will be installed in the tower. The estimated cost completely furnished will be around one hundred thousand dollars.

Our old church was dismantled in a week's time by members and friends of our congregation, before the building of the new church began. The lumber was piled and later sold at an auction sale. The excavating was done by the Franklin County Highway Department as well as removing sixteen large trees on the church site. All this was done gratis.

The congregation has been using new Community Hall for all activities of our church.

On June 26th Pastor and Mrs. Hansen entertained the congregation and friends in commemoration of their 40th wedding anniversary, and Pastor Hansen's 40th year as a minister. The Church Council had charge of the program for the occasion. Special musical numbers were given and greetings were extended by the presidents of the Ladies' Aid, Helping Hand Society, Sunday School, Men of the Church and the Luther League. Pastor Donald T. Hansen spoke for the family. Congratulations and greetings were extended by Pastors Wesley M. Andersen of Humboldt, A. T. Tolo of Dows, Gudmund Pedersen of St. John's, near Coulter. Mr. P. N. Thomsen, father of the president of our congregation, and a member of the Spencer congregation where Pastor Hansen first served, brought an appropriate greeting. Gifts were presented to Pastor and Mrs. Hansen. About 175 friends were present for the enjoyable occasion.

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THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to the editor at Spencer, Ia. rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
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Spencer, Iowa

Editorials and Comments

"IF MY OLD MAN CAN GET BY WITH IT I CAN TOO!"

We heard a boy say that some time ago. The sentence was brought back to us in an editorial in the "Christian Century" about juvenile delinquency. We are told that in July 1953 Attorney General Herbert Brownell, Jr. learned that in 1954 one million children would be arrested for some crime or other. The education editor of "New York Times," Benjamin Fine, warned this summer that Mr. Brownell was conservative in his estimate.

We believe that there are many causes for juvenile delinquency, but we also believe that parents have to take a great deal of the responsibility. Good homes will generally produce good children. We have seen it in our ministry. Where the parents do not show too much respect for God, for only God in the home can create a truly good home, there the children have many more problems than otherwise.

It is rather discouraging that juvenile misbehavior has taken on such great proportions, when the church seems to be more successful than ever in our land. We have close to 100,000,000 church members. Why so much crime?

It is of course always true that when God builds a church the devil erects a chapel next door. Have we forgotten that? At the Iowa District meeting we discussed present day and Apostolic Christianity. One speaker got up and said that he thought we were too negative. He said we are building churches and we have evangelistic crusades and preaching-teaching-reaching missions. There is nothing to be pessimistic about. We have at times taken the same view. Things are going well. We build bigger and better churches. Our people give more and more money to the kingdom. So far, so good. But perhaps we have become too concerned about quantity and too little interested in quality. We have been reading Dostoevsky this summer. No one reveals the sins of "nice" people more than he does. And no one is able to describe the hideous things in life among the so-called "gross sinners" as he is. But again only a Dostoevsky is able to describe both sin and forgiveness so clearly.

We are trying to say that we modern Christians get a little forgiveness, because we think we are some rather good fellows. Because we have so superficial a view of sin, we also have a very superficial view of the love of God in Christ.

Have you noticed that we use religion to obtain the things we think we need in life?

Norman Winston Peale promises man all good things. He thinks positive thoughts, good thoughts about God and our fellow men. Of course, there is a grain of truth in that, but it is a very small grain. He does not say as Jesus: Take up your cross and follow me. No, modern religion does away with the cross.

We have great respect for Billy Graham, and yet the other day in view of the predicted hazards on the highways because of Labor Day, Mr. Graham comes out and says that true religion will reduce these hazards. Again we admit that there is some truth in this. A Christian does not get drunk, and therefore he becomes a safer driver. But Mr. Graham's statement smacks of the same: You will be so much better off if you turn to Christ. "The better off" becomes the important thing and not Christ.

We use Christ to obtain our ambitions in life. We

have some of the same ideas as the two disciples who came and wanted Christ to have them sit one at his left and one at his right hand in the kingdom. Christ becomes one who can "fix" things for us.

Again there is much truth in this. But it is an evasion of the injunction by Christ: Seek ye first the kingdom of God and all these things shall be added unto you. It reminds us of a preacher who preached to a well-to-do congregation on this Bible verse. He said, since you have all these things it is a proof that you are first seeking the kingdom of God.

Some preaching!

Of course, we have only a few preachers of that type, but it was rather striking to hear a man come out so boldly with his views.

Some years ago we had the good fortune to travel with an educated Seventh-Day Adventist in a bus. He advocated giving as a means of making money. Said he: I do not dare to give less than 10 per cent of my income fearing that I may not have as great an income. What a motive!

We also believe in giving. Our love should express itself in service to our fellow men. That service is brought about in two ways: In our lives as we try in everything to follow Christ, and then in our giving of our material things, money, by which we serve people and causes that we cannot serve directly. But this must not be a means to an end, that we become blessed with material things ourselves. Christ comes first. The true follower of Christ does not make any calculations as to what he will get out of it.

A horse dealer buys a horse and hopes to sell it for profit. We do not buy religion that way. If we do, it will be some very diluted stuff.

Nowadays we speak much of a successful pastorate, a successful church, a successful minister. We do not suppose there is anything wrong in success. And we should not try not to be successful. But when we read the Bible, both the Old and the New Testaments, we do not find that the men of God were always successful. Was Jesus a success in a modern sense? Were Paul and Peter successful in our modern ideas of success?

If we all try to go a little deeper, we may learn a few things, both in our homes and in our churches.

But back to our home life. Turn off the TV one evening and discuss this editorial with your family and your friends. Begin reading a chapter in the Bible and underline striking passages, and then discuss them with your friends. This makes us think of the small groups we had years ago. They often got to talk religion, not just church, but real religion. We don't do that very much now. We play bridge instead!

Again, let us remember that our lives speak. There should never be anything in the home that is not strictly aboveboard. If things are hard and difficult, do not always try the easy way out, but find the true way.

In conclusion, let us say that we do believe as we go deeper, we shall have an influence upon the children and young people they will never forget.

We need parents who will permit themselves to be disciplined by God, if they don't they cannot properly discipline their children.

Without this discipline life becomes insecure and chaotic.

This may seem a rambling editorial, but we hope you can find some grains of truth in it.

FALSE RELIGIONS

THE DUKHOBORS
By M. Jorgensen

It has been said about the Dukhobors,* a sect which originated in Russia about the year 1700, that it is not like any other sect. This sect, though zealous and literal-minded, has made no efforts to impose its will on its neighbors, it has never proselyted, it has never claimed that its manner of life is superior to that of others. It has asked merely to be left alone.

The name "Dukhobors" was given in derision, as in many other cases. The word itself, according to the Greek Catholic Church, means "wrestling against the Holy Ghost." The sect itself accepts the name readily, but explains it to mean "wrestling with the Holy Ghost instead of with the sword."

Five Prominent Leaders

While the sect is highly communal in its practices, five outstanding men have left their marks on the sect.

Sylvan Kolesnikov was a man of distinction, able to read, prudent and tactful. He taught that all externalities of religion are of no importance and that all men are fallen angels, yet divine inside.

Gregory Akovoroda formulated the faith of the sect. In order not to become a priest in the Greek Catholic Church, he pretended he had lost his wits and spent years in other European countries. Upon his return he went about from community to community, carrying a Hebrew Bible and a flute, giving advice, leading conversations and making music.

Illarion Pobirohin settled in a measure the doctrines to which the sect has always clung that the truth lies not in books but in the spirit of men, not in the Bible but in the living Book. He announced himself to be the Christ, which his followers accepted as a fact. He assembled the sect into one community and introduced communism among its members. As many other outspoken Russians in his day, the government sent him to Siberia.

Savely Kapoustin is considered to be the most remarkable of all the Dukhobor leaders. He taught the transmigration of souls and that God dwells in and reveals himself in every believer. His followers believed him when he said: "Now, as truly as heaven is above me and the earth is under my feet, I am the true Jesus Christ, your Lord!"

Peter Verigin was a handsome, literate but unprincipled youth. The Russian government sent him in 1887 first to Archangel for five years and later to Siberia. In exile he became acquainted with Leo Tolstoy's writings. Leo Tolstoy in turn learned of the Dukhobors and insisted that among them was the "germinating of that seed sown by Christ 1800 years ago: The resurrection of Christ Himself." Mr. Tolstoy exerted his influence that the Dukhobors were permitted to migrate to Cana-

da and that Peter Verigin was released from exile to meet with the group there in 1902.

Peculiar Tenets

Briefly these are some of the views and ways of the sect. All civil and church officials are considered usurp power to which they have no moral right. A lawcourts, police regulation, taxation and war are condemned. The Bible is considered inferior to the "Living Book," that is the voice within and the voice of traditions as taught by the leaders of the sect. Wealth and commerce are wrong. The only good life is the life of labor as that of the Russian peasant in his village society.

Migration to Canada

In 1899, 7,363 of the sect were allowed to migrate to Canada and to settle in the Province of Saskatchewan. The Canadian government promised the immigrants that they should be exempt from all forms of conscription. But real trouble started when the members of the sect refused to make proper reports to the Department of the Interior regarding births, marriages, deaths and exchange of land.

Saskatchewan proved to be too cold and uncongenial. In 1902 the Canadian government made arrangements to have Peter Verigin released from his exile. The Dukhobors made arrangement to receive him. A further migration to meet the released leader and to settle in British Columbia was started in the fall of the year. Winter set in early and suffering began as 1600 pilgrims streamed across the snowy plains of the Northwest. The leader was described as "a majestic figure, black as Boanerges, and with a voice like a bull of Bashan. He was barefooted. On his head was a brilliant red handkerchief, and his long body was clothed in a long, dusty white felt mantle, reaching almost to his feet. — Suddenly he will stop, with his eyes glaring before him, then leap forward, clutching the air with extended groping hands, crying 'I see him; I see Jesus. He is coming. He is here.' The tension runs through the crowd like a wave at these words, which come periodically."

In British Columbia

In British Columbia Peter Verigin for the sum of 650,000 dollars bought 14,000 acres and moved 6,000 of his people to the western province.

There they worship from four to six in the morning. Money is banished from the colony; all money affairs are handled by the leader. All necessities of life are given away to every member of the sect. Why should schools be necessary? for Christ was never a scholar and he never recommended education to his followers. When a man and a woman want to marry, they ask the

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* This article is written with our Canadians in mind.

News About the New Church

In our last issue we printed the most important points about the new church which the four negotiating bodies propose to organize. We did not have time and space for a lengthy report at that time. We now have the report written by Erik W. Modean of the National Lutheran Council News Bureau. Instead of our usual "Church News from Here and There" we print a report by Mr. Modean of the Joint Union Committee meeting at Chicago, Sept. 7-8.

Merger Defer Action World Council Issue

More than two hours were devoted to the question of membership in the World Council of Churches at a meeting of the Joint Union Committee of the four bodies negotiating merger in a single Lutheran Church of more than two million members.

The extended discussion revealed a growing unanimity of mind on solution of the issue, but final action was deferred to a later meeting. It will be taken up again at a three-day session in Chicago, Nov. 29-Dec. 1.

At that time, it is expected, recommendations will be adopted on the entire matter of extra-church relations of "The American Lutheran Church" which is expected to come into being in 1960.

Also involved, in addition to the World Council, are the National Lutheran Council, the Lutheran World Federation and the Canadian Lutheran Council.

Participating in the discussions here are representatives of the American Lutheran Church and the United Evangelical Lutheran Church, which are now members of the World Council, and the Evangelical Lutheran Church and Lutheran Free Church, both of which turned down membership in the international church agency at their conventions in 1948.

A spokesman for the Joint Committee pointed out that the merits of membership in the World Council have been considered by the committee on numerous occasions since the merger negotiations were launched in 1948, but that this was the first time the committee had discussed methods of deciding the issue.

Withdrawal of the Augustana Lutheran Church from the merger negotiations was based in part on the fact that the Joint Union Committee refused to include on its agenda consideration of future ecumenical relations of the new Church. This charge has been repeatedly denied by the committee.

Augustana entered the discussions

in 1951 and withdrew late in 1952. It also objected to the fact that the negotiations were not open to all Lutheran bodies that might desire to participate.

Since then, Augustana has accepted a proposal from the United Lutheran Church in America to issue a joint invitation to all Lutheran groups to explore the possibilities of merger. Thus far, the American Evangelical Lutheran Church and the Suomi Synod have indicated an interest in such a meeting.

Should the invitation be extended to the groups in the so-called four-way merger, it seems likely that they will make a collective response through their Joint Union Committee.

Target Date of Jan. 1, 1960 Set For Establishment of New Church

Establishment of "The American Lutheran Church" of more than two million members is hoped for by January 1, 1960.

That was the target date set here by the Joint Union Committee as representatives of the four participating church bodies adopted a tentative timetable for the merger negotiations that were begun in 1948.

While some committee members felt that the union could be consummated at an earlier date, others cautioned against undue optimism in view of the staggering number of major and minor details that must be ironed out over the next four years before the new Church comes into existence.

Of the most immediate urgency is the task of completing the various merger documents by January 1, 1956, if they are to be printed and distributed for study by the church bodies prior to submission to their respective general conventions next year.

The Joint Union Committee has virtually completed its preliminary consideration of the proposed constitution and has made encouraging progress on the articles of union. Still to be discussed are the by-laws, articles of incorporation and a budget. And all the documents, after editorial improvements, changes and additions, must be reconsidered for final action.

At the session here, Sept. 7-8, warm tribute was paid to the work of the Joint Polity and Organization Committee, headed by Dr. T. O. Burntvedt, president of the Lutheran Free Church, as chairman, and Dr. O. G. Malmin, editor of the Lutheran Herald of the Evangelical Lutheran Church, as secretary.

The P. and O. Committee and its sub-committees bear responsibility for preparation of the various documents

and its efforts were variously described as "miraculous," "superhuman" and "unbelievable."

Following adjournment of the Joint Union Committee, the P. and O. Committee settled down to another two-day session with a mass of new and referred material before it. The committee is also scheduled to meet at Toledo, O., Oct. 3-5, and at Chicago, Nov. 9-11.

The Joint Union Committee will meet in Chicago, Oct. 27-28, and Nov. 29-Dec. 1, and is hopeful that final consideration may be given to the merger documents at these sessions to meet the deadline of January 1.

Then, according to the timetable, a date must be set after which no Church may make additional financial commitments that would involve the new Church without the consent of the Joint Union Committee, except for its usual ongoing program.

Next year also, the various church conventions will be asked to give approval to the merger documents submitted to them. Each Church will designate three persons to serve as incorporators of the new Church and each will appoint three members of its board of trustees to a committee for the acquisition of headquarters for the Church.

Then will follow ratification of convention action by segments of those bodies which require such ratification, the selection of members of new boards by the Joint Union Committee, meetings of the new boards, and continued work by the Joint Union Committee and its sub-committees.

Time must also be given for the merging Churches to plan special merger fund raising, for the committee on church headquarters to function, and for special general conventions that may be necessary.

Later the present Churches will meet in order to pass final merger resolutions and to provide for the dissolution of the present groups.

This will be followed by the first general convention of the new Church to ratify incorporation, adopt the constitution and by-laws, approve the budget, and elect officers and personnel of all boards.

Final conventions of old districts and first conventions of new districts will then be held, all the boards will be convened, and first meetings will take place of the Joint Council and Church Council of the New Church.

Lastly, all properties and records of the old bodies will be transferred to the new Church, all activity of the boards and districts of the old churches will cease and on January 1, 1960,

"The American Lutheran Church" will begin to function officially, as successor to the present American Lutheran Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church and the Lutheran Free Church.

New Church Plans to Issue Single Official Periodical

A single official periodical to be called "The Lutheran Standard" is being proposed for "The American Lutheran Church" that is expected to emerge from current merger negotiations between four Lutheran bodies.

It will also be recommended that the publishing enterprises of the various groups be consolidated under one management to form what will be known as "The Augsburg Publishing House" of the new Church.

That was disclosed at a two-day meeting here, Sept. 7-8, of the Joint Union Committee, composed of nine representatives each from the Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church and the Lutheran Free Church.

The proposals are contained in one of the thirteen articles of union, several of which were given tentative approval at the sessions here. The articles, which may be augmented later, now deal with confession of faith, rites and usages, American missions, world missions, education, charities, publication, pension and retirement commitments, financial matters, extra-church relationships, transition to new organization, Canadian affairs, and certification.

The Union Committee also completed preliminary work on all but one of the 18 articles of the proposed constitution. It had previously given tentative endorsement to 13 articles dealing with the Church's purpose, confession, powers, membership, the clergy, general convention, the officers, joint council, church council, the commissions, the districts, appeals and adjudication, and amendments.

To these have now been added the articles on the name of the new Church, the board of trustees, the various divisions, and the by-laws. Still to be considered is the matter of the Auxiliaries of the Church.

A committee spokesman explained that the constitution is the agreement entered into by the congregations of the merging bodies, embodying the extent of and limitations to the mutual relationships of the congregations and the church body.

The articles of union, he said, comprise the compact entered into by the merging bodies and embody the conditions of merger.

In proposing "The Lutheran Stan-

dard" as the official periodical of TALC, the Union Committee is taking the name of the weekly published by the present American Lutheran Church. Presumably it will replace the four English-language and three foreign-language papers now issued by the four groups.

The Standard is the oldest of these periodicals, tracing its history 113 years to the old Joint Synod of Ohio, now merged in the ALC, which started the paper in 1842. This fact, it was said, influenced the choice of the name.

The other publications affected by the proposal are the Lutheran Herald, and Lutheraneren (Norwegian) of the ELC, the Kirchenblatt (German) of the ALC, The Ansgar Lutheran and Luthersk Ugeblad (Danish) of the UELC, and the Lutheran Messenger of the LFC.

The recommended name of the new publishing house is that now used by the Evangelical Lutheran Church. Under the merger, Augsburg will include the Wartburg Press of the ALC and the Lutheran Publishing House of the UELC. The LFC disposed of its printing enterprise a few years ago.

Luther Film Now Available To Churches in 16-mm Form

"Martin Luther," the highly successful motion picture is now available in 16-mm form for purchase by churches, schools, libraries, and organizations. This announcement has been made by Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., sponsor of the film.

Cost of the 16-mm print has been set at \$150 during an "introductory trial offer" period which is guaranteed only through November 30, 1955, according to Mr. Lee, who stressed that there will be no rentals of the one-hour 45-minute film.

Mr. Lee said a network of film dealers and religious publishing houses will be utilized in the distribution of this first church-sponsored motion picture, which for the past two years has been shown only in theaters. In addition, prints may be purchased direct from Lutheran Church Productions, Inc., 35 West 45th Street, New York 36, N. Y.

The picture's 4,000 feet of film will be mounted on two reels, packed in a metal case and shipping carton. It is the original production in its entirety, nothing has been deleted, nor has the film been re-edited, Mr. Lee noted. You may also order it through our Publishing House.

First European Mormon Temple Dedicated

Bern, Switzerland—The first Mormon temple on the European continent was dedicated at Zollikofen, four

miles north of here, by David O. McKay of Salt Lake City, Utah, president of the Church of Jesus Christ of Latter-day Saints.

Among the 1,500 Mormons from the U.S. and many European countries present at the ceremonies were U.S. Secretary of Agriculture Ezra Taft Benson and Sen. Wallace F. Bennett (R-Utah).

Late in August, Mr. McKay, 83, presided at ground-breaking ceremonies at Newchapel, near East Grinstead, Sussex, for a Mormon temple to be built there—the first in the British Isles.

Religious Educators Push Idea of "Team Teachers"

Chicago—Man and woman "team teachers" is the latest idea in Sunday school practice.

Christian education specialists are advocating the idea of two teachers to represent the "family situation" in children's religious training, according to Mrs. Alice Goddard, director of children's work for the National Council of Churches.

Often, the teaching team will be man and wife, Mrs. Goddard said.

"Lots of times it's easier to get a couple to agree to teach," she said. "They like to share the work, and the responsibility is less when someone works with you."

First Congregational Church, Oak Park, Ill., and other churches have experimented with the plan and found it successful, the religious educator said.

"Children fare better when they receive two viewpoints, especially if one comes from a man and the other from a woman," she added. "The big task is to make men realize they are needed and wanted in Sunday school work."

Mrs. Goddard noted that Sunday school teachers have long been predominantly women. She said churches are becoming more concerned about the number of woman teachers in the public school system.

Many churches fear that a boy seldom sees any man but his father, and not much of him, she said.

"We went through an era when it was the woman's job to raise the children, and now we realize it's a job for both parents," Mrs. Goddard said.

"Children need an adult image of both a man and woman who are fine and good.

"That's why we think the Sunday school should have both.

"It's one of the ways in which we combat the situation of a mother or father who doesn't measure up to the standards the child thinks they should."

WISCONSIN DISTRICT CONVENTION

By Roland H. Hansen

The 58th Annual Convention of the Wisconsin District of the United Evangelical Lutheran Church was held at Clinton, Wisconsin, September 8-11. A good representation from our congregations throughout the district was present. Our theme was "Strength of the Saints" from Colossians 1:9-14, and the various aspects of this theme considered by the convention speakers were as follows: "Strength in God's Grace," "Strength in Forgiveness," "Strength in Time of Testing," "Strength in Conviction," "Strength in Christian Citizenship," and "Strength in Christian Joy and Thanksgiving."

In addition to these inspiring messages from God's Word, we were privileged to have with us, Pastor Arnold Morck from our Colombia Mission who reported on the work there through the use of colored slides and highly informative messages.

Two of our leading pastors, Pastor Karl Wilhelmson of Racine and Pastor Robert Berthelsen of Milwaukee were unable to be present due to their recent illnesses. However, local delegates brought word that each servant is progressing in his recovery and greetings to the convention were read and expressed from the two pastors. Our district welcomed Pastor and Mrs. Carl Wildrick and family to our congregation at Hartland by a standing vote.

Business at the convention included the authorization to establish the office of Stewardship Director or Stewardship Committee by the District Board and up to \$500 was appropriated to cover the expense of this office.

Convention action taken in regard to the Bethany Retreat Area at Waupaca was: "If arrangements can be made with Synod to acquire the property at a reasonable price," then the area would be developed into a retreat grounds for use by our Wisconsin District churches, her various district and local organizations, and other interested groups and individuals. This would be a valuable contribution to the proposed merged church. A sum of \$1500 was appropriated towards the development of the retreat area and the balance of the District Mission Savings Account (\$600) was also earmarked for this project. The committee selected to for-

mulate the plans for the development of the retreat area were: the District Luther League President; a lay-member from the Bible Camp Board; the President of the W.M.S. in Wisconsin; the Executive Director of the Bethany Home; a lay-member from the District Sunday School Committee; and the District President.

The recommendation of the District Board based on the resolution of the Home Mission Board to "take over such beneficiary congregations in the Wisconsin District as will need financial assistance as of May 1st, 1956" was accepted. The following district congregations will receive these amounts of district-grant-in-aid up to that date: Brooklyn Lutheran of Brooklyn, Wis. (\$1000); Kingo Lutheran of Milwaukee, Wis. (\$1400); Shennington-Warrens Parish (\$750) and the pastor \$200 car expense; and Trinity Lutheran of Washington Island, Wis. (\$1250). (These amounts are for an eight-month period.)

A special word of commendation was given to the pastor and congregation of the host church, Pella Lutheran of Clinton, for becoming self-supporting this year.

And finally, the convention recommended that the District Board make every effort to secure a site for our Brookfield Mission since we must report on the progress in this field to the Regional Home Mission Committee of the NLC by October 18, 1955.

In conclusion, we as a convention were extremely grateful to our convention hosts: the wonderful meals and coffee-hours, their true Scandinavian hospitality, and their contribution to our worship services. Yes, a wonderful spirit of love and thanksgiving prevailed throughout the entire convention proceedings and indeed we are eternally grateful to Almighty God for the work that has been done in His Kingdom in our midst.

Pastor A. S. Petersen of Waupaca was reelected to the office of District President and Mr. Walter Koller of Racine was reelected to the position of District Treasurer. A budget of \$8,465 was officially adopted by the convention.

NEWS AND NOTES

(Continued from page 2)

Our Ladies Aid Society was well presented at our recent W. M. S. convention at Graettinger, Ia. Mrs. Lewis S. Johansen, the retiring secretary, was presented with a life membership pin. Another member, Mrs. M. Sorensen was elected as delegate to represent our Iowa W. M. S. at the Annual Convention at Cedar Rapids, Ia., next year.

We are now looking forward and making preparation for A CHURCH

BUILDING BENEFIT AUCTION which is scheduled to be held on October 29.

Pastor John W. Nielsen from Northfield, Minn., will be the guest speaker at our Harvest Festival and Evangelistic Services, October 23-25.

The 1956 Iowa District Convention will be held in our congregation.

Jehovah's Witnesses. We understand that Jehovah's Witnesses are causing a great deal of confusion here and there and in some of our congregations. That was why we carried the

article in the last issue about them by Pastor M. Jorgensen. That is also why we have reprinted an article on page 1 in this issue. This article is written in answer to a question. It may repeat a few points that Pastor Jorgensen in unison. Following this meeting, presented, but we believe it is necessary our people should know they are dealing with a very false faith, which will rob them of all joy, if they fall for it. If you want any of the litera-

(Continued on page 15)

The Bible-the Word of God

By P. M. Jensen

We have translated this article from the Danish in *Indre Missions Tidende*. We think that it is a most helpful article which will interest all our readers.

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, Hebrews 1:1-2. God has spoken, made himself known, revealed himself. This is the basis of all Christianity. This is the special characteristic of Christianity over against all natural religions.

God has spoken to us by his Son. In the beginning of the Gospel of John, it is said of him: In the beginning was the Word—and the Word became flesh and dwelt among us.

The whole relationship to his apostles Jesus expresses in the high priestly prayer: I have given them your Word. And they understood this. "You have the Word of eternal life." This was Peter's confession. By this Peter stated what held him to Christ while others left him. But the earthly life and work of Jesus are now history and cannot be repeated. We cannot directly experience the days of the Son of man. And yet this Word lives on in the testimony about Jesus. That which we have heard and that which we have seen, the Word of life, we proclaim to you, I John 1:1-3. We shall not ascend into heaven to bring Christ down or descend into the abyss to bring Christ up from the dead. The Word is near you on your lips and in your heart. That is, the Word of faith which we preach, says Paul.

Therefore "the Word" became the message of the apostles. This message we do not hear directly anymore. However, we have their witness in the writings of the New Testament. That means that the Word became Bible. "He who hears you hears me," Luke 10:16. The Word which became flesh and dwelt among us speaks on through them and not only to their contemporary times. It is the whole time of the church that Jesus is enclosing in his high priestly prayer, when he speaks of those who by their word believe on me. It is his own and the message of the other apostles Paul thinks about, when he writes that faith comes from that which is heard and that which is heard comes through the Word of Christ.

The advantage of the Jews, according to Paul, is that the Word of God was given to them, and it is the law and the word of the prophets he speaks about. He who has ears, let him hear what the Spirit says to the churches; and it is certainly the letters of the Book of Revelation that are the voice of the Spirit. Therefore the writings of the prophets and the letters of the apostles are the Word of God; the Bible is God's Word.

It is naturally on the basis of this understanding of Scripture as the Word of God that the Reformers form the principle about the Holy Scripture as the only rule and guide for teaching and life. Our church demands of its pastors that they preach the Word of God purely

as it is found in the prophetic and the apostolic writings. If we do not understand the Scripture as the Word of God, it has no meaning. The Word of man can never be given such an authoritative position.

I

The idea or concept of the Word of God is thus completely attached to the Bible as far as we are concerned. And by this the church and her message of the law and the gospel have been bound to the Bible as source and norm in such a way, that it is correct, when Karl Barth has said: "That the Bible is the Word of God is a sentence that the church cannot yield without yielding itself." But what does this sentence mean? And how is this to be explained and proven? Is it possible to prove this and hold onto it? The struggle about the Bible the past century has been about this very problem. Through this debate about the Bible doubt has been raised and uncertainty has been created as to our relationship to the Bible and our use of it, just as the Swedish professor A. Fridricksen has said in his **Book about the Bible**: the situation at the midtwentieth century is marked by two things: an increasing ignorance and indifference of the world toward the Bible and much confusion about the Bible within the church. The historic view of the Bible has led us into a relativism which places great hindrances in the way of the practical use of the Bible both in preaching and devotional reading and he could have added: in the instruction of Christianity. It is Bo Giertz who has said that a careless relationship to the Bible is the sickness unto death in much Christian life in our days. And it is well for us to know that the question about our relation to the Bible lies at the root of all problems which are debated both outside and inside the church about Christianity, morality, etc. The question will not leave us alone and the fact is that even in churchly and Christian groups the Bible is disappearing to a great extent so far as its use is concerned. For this reason we are compelled to speak about it.

II

When therefore the Bible as the Word of God has become a problem which must be discussed, there are certain things which I consider must be held without any reservation at all. First, no church has ever existed without the Holy Scripture which was considered the Word of God and therefore had authority and norm. The Word of God is norm and authority in both the Old and the New Testament. When Jesus faced the very natural arguments of the tempter he held fast to the Word of the Scripture. In the light of Scripture he viewed his whole life and documented his words and his works, his death and his resurrection. He explained his death and resurrection to the apostles on the basis of Scripture.

The apostles said: Christ died for our sins according to Scripture. He was buried and he was raised on the third day according to Scripture. Whether it is I or the preachers, so we preach and so we believe. As far as the apostolic congregation and the ancient church are concerned, the preservation and use and collection of the apostolic writings during the first two or three hundred years prove this. When it is now said that it is the church who has created the Bible, this is true in a certain sense, but it is a truth of the kind which if the opposite is said it is also true. And it is even more true. Second, something happens when the Bible is not considered the Word of God and therefore without authority.

Theology is changed into philosophy. The message of the preacher loses its power and authority, when the sermon is not based on "It is written." It is simply contemporary thinking when the sermon cannot be closed with Amen, and the preacher says that, according to my best judgment, this is what I mean. The Christian life degenerates and dies. Morality becomes fluctuating because there is no longer any authority on which it is based. Christianity is changed into a general religiosity.

Third, there are no other norms for doctrine and life. Attempts have been made to modify the Lutheran principle about the Holy Scriptures as the only rule and guide. It has been said that it is not the Bible but it is Christ himself. All right, but then I ask what kind of Jesus? Can we know him in any other place than in the Bible? Or it has been said it is the Holy Spirit. Yes, but how are we to differentiate the Holy Spirit from our own spirit and spirit of the Word of God, the Word of the Bible? Some say it is the commandment of love that is the ethical basis. But what do we know about love and how love is to act without the Bible and the direction of its commandments? We are often led astray by our immediate feeling of love when it comes to pedagogy. Some say it is the conscience, and they say that Luther said it is not well to go against one's conscience, but it is overlooked that Luther spoke at the very well-known situation at Worms, and it was the conscience that was bound by the Word of God, not just an ordinary principle of conscience. Or it is claimed that the apostolic faith is the true rule of faith, but it certainly is the Scripture that gives us the voice of the confession of faith. I believe in Jesus Christ crucified, dead and buried. But what does this death mean? I believe in the forgiveness of sins, but what does this mean? All things? Under all circumstances? We must have the answer from the Scriptures if such words are to say anything.

Therefore, if we ask about the Word's authority, we are constantly thrown back on the Bible.

Fourth, the Word of the Bible has through the whole history of the church proven itself as the Word of God. And its authority is proven as Karl Barth says, by the fact that it, in the name of the risen one, speaks, commands, and directs men. Paul says that it can make us

wise unto salvation through faith in Jesus Christ. There are many testimonies to this effect. Think of Luther's experience with Romans 1:17. A man must be very daring if he calls such testimonies a deception.

III

These things I consider facts which in all considerations and discussions about the Bible must be seriously accepted. A view of the Bible which does not do this cannot be a right view.

However, there are four epochs or periods in the question about the Bible as the Word of God which have been of decisive importance.

We may first speak about the time of the Bible itself, the time of revelation, the time of the prophets and apostles, the understanding of the prophets and the apostles of their own words. I shall only call attention to one definite point here, namely, the strange certainty by which they were able to differentiate between the Word of God and the word of man both in their own speech and in that of others. Jeremiah speaks of the false prophets who speak even though I have not sent them or given them any message or spoken to them. "False visions and false predictions and the deception of their hearts is that which they prophesy to you." Compare this with the word of the prophet: Thus saith the Lord. We find the same in the apostles. Paul thanks God because the Thessalonians received the Word of God, which they heard of us. They received it not as the word of man but as the Word of God (I Thess. 2:13-14; I Cor. 7:10-12 and 25, etc.). This is not my word but the Lord's. I have no command of the Lord about this, or this I say and not the Lord. This self-confidence or this differentiation we have no means to control nor to correct. We must accept it as it is and accept their demand that it be heard as the Word of God.

The second period is that of the ancient church. This is the first two or three centuries with the preservation, use and collection of the writings of the New Testament. We read about the church at Pentecost that they devoted themselves to the apostles' teaching. It is this devotion which humanly speaking has created the New Testament. But why this devotion? Did not the congregation have the spiritual gifts constantly, prophecy, speaking in tongues and the verbal tradition? Did they need anything else?

The word of the apostles was certainly the word of authority in comparison to the other spiritual gifts. The gift to speak in tongues was something strange as we know from Corinth. And thereby the prophecy degenerated. (The book, Didache, says, if a prophet stays one place more than three days there is reason to believe that he is a false prophet.) Here we have one of the important questions about the importance of the apostles and their place in God's plan of salvation. The question is, Is the time of the apostles the last chapter of the time of revelation, or is it the first chapter in the church? The time of the church from the days of Pentecost till the second coming of Jesus is the ongoing

(Continued on page 13)

THE LUTHER LEAGUE

John W. Nielsen, Editor

INTO HIS WORD

A Study Of The Book Of Amos

By John W. Nielsen

Read: Amos 7

With this chapter we begin the study of the final part of the book and of the five visions that appear there. Three of them are in this chapter and one in each of the succeeding ones.

By means of these visions God dramatizes to Amos that which is going to take place. Through the first and second God still desires to warn the nation and bring it to repentance. In the third and fourth He foretells her utter destruction, and then in the fifth He mercifully promises to restore the people.

The visions really summarize the message of the book: a call to repentance, an announcement of destruction, and a promise of restoration.

In the first vision Amos sees a horde of grasshoppers descending upon the second growth of hay and devouring it. Without this cutting the people will perish because the king, either by law or by force, has taken the first mowing. Amos knows that his vision concerns more than the harvest. He has seen the devastating raids of the Assyrians upon the outlying regions of the nation, and he knows that the Assyrians are the grasshoppers of his vision that will consume the people unless something is done. So Amos cries to God on behalf of the people and asks for forgiveness. God hears his prayer and temporarily restrains the Assyrians.

In the second vision Amos beholds a tremendous fire that has devoured the sea and now threatens the land. Whether this is a reference to a maritime power that is about to invade the land or is an indication that Israel's destruction will be accompanied by fire, we do not know, but we do know that Amos again entreats God to spare the nation and that again God relents.

The first two visions should have disciplined Israel, but when they do not and she continues in her sin, Amos beholds a third vision. In it he sees God with a plumb line upon a wall. A plumb line is a cord with a weight attached to one end that is used by engineers and contractors in determining a true vertical or up and down line so that things are straight. A plumb line has been used in building the wall, and now God stands upon that wall testing it. So that Amos will not misunderstand His action, God tells him that He is testing Israel with His plumb line. Israel had been called and led by God like a wall that is rightly constructed, but

just as a wall may lean and sag, so Israel has departed from God. To keep Amos from pleading with Him again, God tells him that He will not relent this time but will visit the nation with destruction and wipe out the family of the king.

We would be foolish if we did not see the lesson of these visions: God will deliver us often if we cry unto Him, but if we do not truly repent, He will finally destroy.

Because Amos' message is stirring up the people, Amaziah the priest is alarmed. He sends messengers to King Jeroboam accusing Amos of treason and then takes matters into his own hands. He mockingly refers to Amos as a seer because of the visions he has claimed to have had and orders him to go back to Judah to prophesy and eat bread. In so doing he reminds Amos that he is a foreigner and implies that he is a prophet only to make an easy living.

We learn practically all that we know about Amos' past life from his answer. He is not a prophet by inheritance or training but a herdsman and a dresser of sycamore trees. And yet he is a prophet, but not because of an easy living but because God had called him and told him to go. Then as if to emphasize his calling as a prophet, he turns upon Amaziah and announces the terrible fate that awaits him and his family. His children will be slain by the Assyrians, his wife will be treated as a common prostitute by the soldiers, and Amaziah himself will die a captive in a heathen land. Now Amaziah may taunt, but in that day he will know that the shepherd of Tekoa is the prophet of God!

THE HYMNS YOUTH LOVES TO SING

1. Beautiful Saviour (19)
2. Holy, Holy, Holy (9)
3. The Old Rugged Cross (9)
4. Just As I Am (8)
5. Rock Of Ages (7)
6. A Mighty Fortress (6)
7. Built On The Rock (6)
8. Faith Of Our Fathers (6)
9. Onward Christian Soldiers (6)
10. Praise To The Lord (6)

BIBLE BUILDERS

In our Bible study we referred to the plumb line. There were many builders in the Bible. See if you can remember what each built without referring to the message.

1. Cain (Gen. 4:17) _____
2. Noah (Gen. 6:14) _____
3. People of Shinar (Gen. 11:4) _____
4. Israelites in Egypt (Ex. 1:11) _____
5. Oholiab (Ex. 31:7) _____
6. Solomon (1 Kgs. 6:1) _____
7. Ezra (Ez. 2:68) _____
8. Nehemiah (Neh. 2:17) _____
9. Haman (Esther 5:14) _____
10. The Wise Man (Matt. 7:24) _____

The answers are at the bottom of the next column.

LEAGUERS ARE ASKING

1. Is the Lutheran merger near at hand, and if so, when will it go into effect?

Although none of the four bodies has taken final action, latest reports from the Joint Committee indicate that it hopes the merger will be a reality by Jan. 1, 1960. —Editor.

2. Is it wrong to go out with girls older than yourself?

Not if the girls are of Christian character! As far as we can see, the age is a much less deciding factor than character. If the girls you have in mind are questionable in their standards, then it would be wrong to have them as your close friends. Even going with younger girls who have unchristian ideals may prove to be a stumbling block. Study Proverbs 31:10-31.—Pastor.

3. What time should a junior in high school come in on a date?

If you want an hour suggested for you—I am afraid that will be difficult to do. Your parents or loved ones with whom you live and who have your welfare at heart, will no doubt suggest a proper hour. (Sometimes on our teens we don't see this.) This we will submit, extremely late hours usually spell trouble for those who habitually keep them. The fellow who insists on keeping his date out later than her parents consider proper, certainly has an unchristian attitude. Your companion, the occasion, and the activity will all be determining factors as to the right hour. As Christian youth, take Timothy 4:12 to guide you in these questions.—Pastor.

(Send your questions to the youth editor. If you wish, you may specify whether you desire the leaguer, the parent, the pastor, or the lay person on the panel to answer.)

TESTED IDEAS FROM HUTCHINSON

Main Street Luther League of Hutchinson, Minnesota would like to share with you some helpful ideas that were carried out successfully this past league year.

This year for the first time our league was aided by the addition of four adult counselors to assist the pastor and parish worker. Mr. and Mrs. Kenneth Jensen and Mr. and Mrs. Virgil Kreie accepted a call to work with our Luther League. Their work has helped us in many ways, and we are very grateful to them. They take turns working with our teams in planning the meetings and help in other areas.

Our attendance increased greatly during the past year. Average attendance ran from 25-40 with a high of 54 reached after the last confirmation class was received.

Our league has used the "team system" the past year. Last summer the officers selected five team captains. They, in turn, chose teams of eight members each. The teams take turns having complete charge of league meetings. They meet about a week prior to the regular meeting and make all plans and arrangements for the meeting including program, lunch, and entertainment.

Scoring competition was held during the year. Scores were given each team for having the highest percentage of its members at league meetings. For example: the team having the highest percentage would score 5 points; second, 4 points, etc. Five points were given for each new member brought to league and points were given for attendance at team meetings.

Team 3 won the competition and was honored at an "Honor Night" program held in June. Each member received a Luther League emblem pin as a remembrance. Members of the team were Gayle Melendy, captain, Jerome Betker, Gary Lundeen, Martyn Dumpys, Barbara Christensen, Celia Hansen, and Ida Mae and Mary Telecky. The results of this system were very gratifying, and our league will continue to use it.

As we enter a new league year, we ask that God may bless this work and help us to carry out all league activities for the furtherance of His Kingdom.

EDITOR'S NOTE: The above article comes from Miss Thelma Gabrielson, Main Street Lutheran's parish worker, and Paul Christensen, last year's league president. Paul is a freshman at Augsburg College in Minneapolis this fall.

THIS THEY BUILT

1. Enoch, a city. 2. The ark. 3. The Tower of Babel.
4. The store cities of Pithom and Raamses. 5. The tabernacle and its furnishings. 6. The temple. 7. The temple after it had been destroyed. 8. The wall of Jerusalem.
9. Gallows. 10. His house on the rock.

BY THE FIRESIDE

EARTH'S COMMON THINGS

By Minot J. Savage

Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars and mountain summits topped with snows.

Go not abroad for happiness. For see,
It is in flower that blossoms at thy door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command,
Life's common deeds build all that saints have thought.

In wonder workings, or some bush aflame,
Men look for God and fancy him concealed;
But in earth's common things he stands revealed
While grass and flowers and stars spell out his name.
Texas-Mexican Reflector.

GREATER THAN PREACHING

Study not to be a fine preacher.
Jerichos are blown down with ram's
horns. Look simply unto Jesus for
preaching food; and what is wanted
will be given, and what is given will
be blessed, whether it be a barley
grain or a wheaten loaf, a crust or a
crumb. Your mouth will be a flowing
stream or a fountain sealed, according
as your heart is. Avoid all controver-
sy in preaching, talking, or writing;
preach nothing down but the devil,
and nothing up but Jesus Christ.

—Berridge.

HE CARES

By Leroy A. Winters

Oh, yes! our heavenly Father still
provides—
While, heedless, we consume our
daily fare;
Our birthright He still honors, and
supplies
The loaves and fishes, sans our
thanks or prayer.

But if with these we crave His ben-
ison,
Covet (with His good bounty) His
glad smile—
We pray Him, place real words of
gratefulness
Within our hearts, to thank Him all
the while.

Oh, yes! He cares, and tho' we heed-
less roam
Far from His keeping, and almost
forget,

We still, in pensive hours, sensate His
call
To filial love and home and fellow-
ship.

HAPPINESS

By Anna E. Wimmer

Life's happiness is woven
Of very simple things—
A room all bright with sunshine,
The flash of redstarts' wings;
The tranquil hush of twilight hours,
Winter's snow and summer showers,
Country gardens gay with flowers
And a heart that sings.
It greets us in the shining eyes
Of little ones at play,
And meets us in some unexpected
Kindness every day.
It lives in friendships that abide,
Thoughts that reach out far and wide,
Grateful prayers at eventide,
And love along the way.

—Home.

A GOOD FELLOW WORKER

It requires not a little grace to be
a good fellow worker and to appre-
ciate and rejoice in another's useful-
ness. F. B. Meyer tells of a meeting
at Keswick at which he was the first
speaker, and the late Mr. McGregor
of England was to follow him and
close the meeting. He spoke with a
good deal of restraint, and closed with
the feeling that he had been unusually
ineffective. He was greatly embar-
rased and humiliated, especially when
the brother began with great freedom
and power in marked contrast to his
weakness.

But immediately the Holy Spirit re-
minded him that he must rise into
victory, pray for his brother, and re-
joice in seeing God use him. After a
little struggle he said that he was en-
abled to put his whole heart into Mr.
McGregor's address and sincerely re-
joice in the glorious harvest that fol-
lowed. He testified that God gave him
a very great blessing afterwards
through this experience. How differ-
ent this is from the petty jealousies
which so often mar our ministries.
—A. B. Simpson, in Alliance Weekly.

* * *

LIVING UNTO THEE

God of the living, in whose eyes
Unveiled thy whole creation lies!
All souls are thine; we must not say
That those are dead who pass away;
From this our world of flesh set free,
We know them living unto thee.

Released from earthly toil and strife,
With thee is hidden still their life;
Thine are their thoughts, their words,
their powers,
All thine, and yet most truly ours:
For well we know, where'er they be,
Our dead are living unto thee.

O Breather into man of breath!
O Holder of the keys of death!
O Giver of the Life within!
Save us from death, the death of sin;
That body, soul, and spirit be
Forever living unto thee!

—John Ellerton.

* * *

The "Phoenix Flame" says, "The
mathematical genius who split up our
day into 8 hours work, 8 hours sleep,
was considerate in leaving us 8 hours
to negotiate traffic jams between
home and office."

* * *

GALLON FOR A PINT

Judge Osso W. Stanley, Kentucky,
addressing the Memphis Ministers'
Association: "No matter how good the
subject matter, a sermon may be so
smothered in words as to be wholly
without effect. Many sermons are
like some of the opinions of the Court
of Appeals—you have to read a gallon
of opinion to get one pint of law."

* * *

AND PERTINENT . . .

Little Ralph was on the losing end
of a game of marbles. In a fit of tem-
per, he threw his marbles to the
ground, stamped his feet, and started
howling.

"Do you know what happens to lit-
tle boys who display their tempers
like that over marbles?" his mother
asked.

"Sure," answered Ralph. "They
grow up to play golf."

THE BIBLE—THE WORD OF GOD

(Continued from page 9)

work of salvation of Christ in the world. The Holy Spirit is promised the church as the guide to all truth. But does this mean that we are on par with apostles with regard to the revelation of truth? This is no doubt the idea of Professor Lindhardt. He says, "Paul has his own ideas about these things (the eternal life) and he is allowed to have these ideas, but we are certainly not duty bound to agree with him." Tage Schack says: "I am well aware that this does not agree with Paul, but I am not yet ready to say whether it is Paul or myself who is right."

The Swiss theologian, Oscar Cullman, has discussed this question in an interesting book, **Tradition**. He maintains that the apostolate is something specific, a special part in the time of incarnation or revelation, something that cannot be repeated. We are not apostles, we can only as the first Christians devote ourselves to the teaching of the apostles. We do not view the teaching as a mere historic source, but as the Word to which the Lord has given his own authority: he who hears you, hears me.

The third period is the time of Reformation. Much has been said about Luther's liberty with respect to Scripture. This may be true, but it is even more characteristic for Luther that he is very bound by Scripture as the only rule and standard. If the Bible was not the Word of God for the Reformers, this principle has no meaning at all. This alone is sufficient proof of the principal view of the Reformation that the Bible is the Word of God.

The fourth period is the historic-critical period. This view holds that we must take the incarnation very seriously, that Jesus has become man, that the story of salvation unfolds itself within the general history of man, that the Biblical writings are historic human documents, and that the Biblical events and documents must be treated in the same manner as all other history and history of religion. Prof. Fridrichsen says about this that this critical study has certainly performed a great scientific work, but it has also both for the church and man's faith created an untenable situation by taking away every chance to understand the Word of God in Biblical sense. Such a rationalistic and evolutionistic Bible study cannot give the church a useful view of the Bible. No, when God, Revelation, the Holy Spirit are excluded the result is a foregone conclusion.

The result is the widely spread uncertainty and confusion in which we find ourselves today with respect to the question of the Bible. What has really happened? Of course, there are some misunderstandings that must be clarified. The old orthodox view could not withstand the historic criticism. It was because of the false premise that if the Bible is divine it cannot simultaneously be human. This view was the wrong theory of the scholars about the ordinary man's right practice with respect to his use of the Bible.

The so-called historic view of the Bible has to a great

extent accepted an opposite and wrong conclusion: If the Bible is a human document, it cannot simultaneously be divine.

Finally, the results of the critical study have been valued much too highly both in principle and in practice. In the holy name of science and truth recognition of results have been demanded, which were at most very short-lived.

IV

We must believe that the Bible is the Word of God, but how?

First, we must consider what we mean by the Word of God. It is something living, contemporary, active. That the Bible is the Word means that God speaks. He spoke then and he speaks now. The Word is not only given by the Spirit, but it is used by the Spirit. It is most important that we hold this.

And then, we do not do this by denying the right of history or the historical study, but by seriously maintaining that God became man. Jesus was true God and true man. No historic study can either prove or disprove this fact. We believe that the church is an earthly and partly a human institution in the world, but it is also the instrument and place for God's continued work of salvation in the world. But the church history cannot prove nor disprove this. Baptism is an outward act with water, but it is also regeneration to eternal life. The water can be analyzed chemically. But the question is, do I dare to believe that there is regeneration in this act? No scientific analysis can answer yes or no. It is the same way with the Bible. Its original documents, texts and historic events can be studied scientifically, but my question is, Is this the Word of God to the world, to the church, to me? And there is no science in existence which can prove or disprove this. We may here use the words of the catechism that in, with and under these words and events we do have the Word of God.

And again, we hold the Bible to be the Word of God in such a way that these two things are not confused: it is not the book as such we designate the Word of God. Here our general use of language has pointed the way for us. Some friends are visiting. Then the host says, let us read the Word of God before we part. Everyone knows that it is the Bible he means. After reading he does not say to his little son: Will you put the Word of God back on the shelf? No, then he says the Bible or the Book. For well he knows that the Word of God is God's speech or message to those who hear it.

On the other hand, these two things, the Bible and the Word of God must not be separated, as if something in it is the Word of God and some of it is not. What means do we have to make such a separation? In, with and under every word, every chapter, every story, every letter, we have the Word of God, God's message to every one who has ears with which to hear. Therefore we hold on to the Bible as the Word of God, not as a re-edited Bible, not as a demythologized Bible—that would only be a translation into the myths of the 20th

(Continued on page 15)

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Synodical Budget \$275,202.00.								
Budgets:								
Previously acknowledged	34033.16	3197.14	10041.95	3009.33	9069.69	1834.70	197.52	6682.8
Minneapolis, Minn., Immanuel Luth. Church	500.00	45.00	160.00	50.00	110.00	15.00	5.00	115.0
Portland, Ore., Bethany Ladies Aid	220.63	20.63	60.00		100.00			40.0
Portland, Ore., Bethany Ladies Aid in memory of Jens Thomsen	10.00				10.00			
Irene, S. D., Turkey Valley Luth. Church	25.00							25.0
Morgan, Minn., B thany Luth. Church	125.00		50.00		35.00			40.0
Humboldt, Ia., relatives and friends in memory of Sam Christensen	50.00				25.00			25.0
Altura, Colo., Altura Ladies Aid in memory of Earl Fournier	5.00				5.00			
Evan, Minn., an anonymous giver from St. Matthew Church	20.00				10.00			10.0
McCabe, Mont. members and friends of Ebenezer Church in memory of Mrs. Martha Fryhling*	218.00		30.00	30.00	46.00	43.00	30.00	39.0
Minneapolis, Minn., The Lutheran Bible Institute for Pastor A. R. Petersen	8.33							8.3
Toronto, Ont., Canada, Sunday school of St. Ansgar Luth. Church	10.00					10.00		
Toronto, Ont., Canada, St. Ansgar Luth. Church	789.00	40.00	300.00	40.00	250.00	20.00	10.00	129.0
Oaks, Okla., Ebenezer Luth. Church, by Mrs. Florence Lamont, Gardena, Calif. The \$12.50 is for the Oaks Children's Home.	25.00	12.50				12.50		
Hussar, Alberta, Can., Our Savior's Community Luth. Church	125.00	10.00	50.00		40.00			25.00
Standard, Alberta, Can., Nazareth Luth. Church	82.77		30.00	22.77	30.00			
Cordova, Nebr., Joe Andersen in memory of Fred Rogoski	1.00				1.00			
Brush, Colo., All Saints Church	50.00	5.00	25.00	5.00	5.00			10.00
Shelby, Ia., the Lutheran Sunday School, contents of Birthday Bank	14.14	14.14						
Fort Dodge, Ia., Pastor and Mrs. H. P. K. Hansen in memory of Mrs. Martha Fryhling, Ebenezer Church, McCabe, Mont.	5.00	5.00						
Eugene, Ore., Bethesda Luth. Church	1000.00	50.00	500.00	100.00	200.00			150.00
Los Angeles, Calif., in memory of Mose A. Johnson; Dr. and Mrs. G. J. Srb, Dodge, Nebr. \$10, Mr. and Mrs. Joseph Bicak, Lincoln, Nebr. \$5, Mr. and Mrs. Arnold Simonsen, Hardy, Nebr. \$5, Mr. and Mrs. C. Simonsen, Hardy, Nebr. \$5	25.00					25.00		
Cedar Falls, Iowa, Nazareth Lutheran Church	400.00	50.00	100.00	50.00	100.00			100.00
Chicago, Ill., Mrs. Th. Jersild of Golgotha Church	40.00							40.00
Portland, Me., Mr. and Mrs. J. Clifford Aaskov in memory of Mrs. Frida W. Fischer	3.00				3.00			
Humboldt, Ia., friends and relatives in memory of Anders J. Andersen of Trinity Church	31.25	10.00			10.00			11.25
Neola, Ia., St. Paul's Luth. Ladies Aid for 2 Life Memberships as follows: Mrs. Clarence Erickson, Neola, Ia., and Mrs. Emmanuel Jorgensen, Honey Creek, Ia.	13.50				13.50			
S'dney, Mont., Pella Foreign Mission Society	25.18					25.18		
Spring Valley Church, S. D., Pastor and Mrs. H. S. Madsen in memory of Alexander Laehr, Racine, Wis.	5.00				5.00			
Jacksonville, Ia., members of Bethlehem Luth. Church in memory of Waldo Mitten; Mrs. John White, Mr. and Mrs. Thomas Hansen, Mr. and Mrs. Nick White and Mr. and Mrs. Walter Christensen	4.00				4.00			
South Gate, Calif., Albert Treichel in memory of Mrs. Helen Treichel, wife of Albert Treichel	10.00				10.00			
Audubon, Ia., Ebenezer Luth. Church, Victor H. Schmidt, Treas., in memory of Pa tor Anders Hansen	5.00			5.00				
TOTAL	37878.96	3459.41	11346.95	3312.10	10082.19	1985.38	242.52	7450.41

* McCabe, Mont. In memory of Mrs. Martha Fryhling, Culbertson, Mont. To save space the words Mr. and Mrs. are omitted. Martin Olsen, Jacob Thomsen, Walter Nelsen, Peder C. Hansen, Immanuel Larsen, Clifford Thomsen and family, Leonard Salvevold and Duane, Jesse Hall, Albert Jensen, Henry G. Andersen, Holger Hofman and family, Max Andersen, Alton Olsen and family, Marinus Lynggaard, Julius Grele, Fr. Nelsen, Christ Paulsen, Rasmus Petersen, Agner Hofman, Jorgen Smith, Kenneth Olsen, Paul Jacobs, Gunder Martin, O. P. Olsen, Gerald Olsen, Eugene Larsen, Martin Nelson and Viola Mae, Chuck Garrison, Pinkie Kindred, Luella Fryhling, Marie and Wayne Fryhling, Rev. and Mrs. A. V. Andersen, Adela Andersen, Marie Fryhling, Children of August and Sine Fryhling, Grandchildren and Great Grandchildren, Ebenezer Ladies Aid, Edwin Salvevold and Sandra. Total \$218.00. Besides this there was \$5 for the South American Mission and a gift for the "Forward with Christ" ingathering.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Budgets:									
Previously acknowledged	35459.91	5736.47	2338.37	2640.81	4723.88	30.00	53.80	19568.04	368.54
Edmore, Mich., Our Savior's Luth. Church	28.49								
Minneapolis, Minn., Miss Christine Jensen	5.00								28.49
Portland, Ore., Bethany Ladies Aid	69.37	33.40	35.97					5.00	
Humboldt, Ia., relatives and friends in memory of Sam Christensen	50.55	20.55	10.00	10.00	10.00				
Brookville, Minn., Fredsminde Luth. Church	23.65	23.65							
Kenmare, N. D., Hans G. Hansen, deceased, a War Bond, now matured, given ten years ago	25.00				25.00				
Jacksonville, Ia., Bethlehem Luth. Sunday School	21.42		21.42						
Evan, Minn., an anonymous giver from St. Matthew Church	5.00	5.00							
McCabe, Mont., members and friends of Ebenezer Church in memory of Mrs. Martha Fryhling	5.00		5.00						
Detroit, Mich., N. W. Trinity Luth. Church	30.15	7.53	7.54	7.54	7.54				
Whitefield, Mont., Mrs. A. Mauritson in memory of Grandmother Mrs. Martha Fryhling, Culbertson, Mont.	3.00				3.00				
Culbertson, Mont., Mr. and Mrs. Lloyd Parson in memory of Mrs. Martha Fryhling	2.00		2.00						
Tilley, Alberta, Can., Bethany Luth. Church	74.70	74.70							
Sioux City, Ia., Our Savior's Luth. Church	176.40							176.40	
Shelby, Ia., United Workers	25.00							25.00	
Hutchinson, Minn., Main Street Luth. Church	889.20							889.20	
Elk Horn, Ia., from friends in memory of Mrs. John Lange for the Parkjull Mission	156.75			156.75					
Elk Horn, Ia., from friends in memory of Mr. and Mrs. Ole P. Olsen for the Parkjull Mission	52.00			52.00					
Winnipeg, Man., Can., Ansgar Luth. S. S.	12.00		12.00						
McNabb, Ill., Emmaus Luth. Church	88.15							88.15	
Minden, Nebr., Mr. and Mrs. Ole P. Hansen in memory of Mrs. Anna Petersen Raadt, Northfield, Minn.	3.00								
Reedley, Calif., Ebenezer S. S. for Dr. Winther's work	20.00	20.00			3.00				
Selma, Calif., Mr. and Mrs. Martin Jensen in memory of Mrs. Anna Waldemar, Petaluma, Calif.	3.00							3.00	
San Francisco, Calif., Ansgar Luth. Church	175.00							175.00	
Wisconsin District W.M.S. for printing South American Literature Translations	100.00		100.00						
Omaha, Nebr., Pella Luth. Ladies Aid in memory of Ove Tonders	3.00				3.00				
TOTAL	37506.74	5921.30	2532.30	2867.10	4775.42	30.00	53.80	20929.79	397.03

Received with thanks.

Blair, Nebr. Sept. 24, 1955.

H. J. Hansen, Treas.

FALSE RELIGIONS

(Continued from page 4)

essing of the community and live together as long as they are happy. It is considered wrong to take and to use metals from the earth. Likewise it is considered wrong to train and to use animals to do the work of man. Vacations are not allowed lest "they make man lazy and tempt him to evil acts." But these various religious regulations make the government, and the Royal Mounted Police in particular, very unhappy.

THE BIBLE—THE WORD OF GOD

(Continued from page 13)

century. And if this demythologizing process should be very thoroughly done in modern scientific language, we

would get a mathematical or chemical formula.

But if we hold on to the Bible as the Word of God, we must also consider ourselves bound by it as our only norm and standard, so that it does not become a mere empty or dead theory. We hold on to it not as a book of rules with paragraphs for all possible problems. We must consider it as a book which in its whole course is bound and conditioned by the source from which it comes. Or we think of it as a tree which is bound by its roots to the ground from which it is nourished.

Luther says: Let us live by thy Word, God, every day we are upon this earth. For he who puts the Word of God in the place of his own thoughts has a pure heart.

NEWS AND NOTES

(Continued from page 7)

are mentioned in the article, the Lutheran Publishing House, Blair, Nebr., will be glad to get it for you.

Anonymous Gift in Memory of Pastor Thomas N. Jersild. We have received a large gift of one hundred shares of U. S. Steel for the Church Extension Fund in memory of the Rev. Thomas N. Jersild from a friend of the church who desires that it be anonymous. We are very grateful as a Church for this large and generous gift. Its present value is over \$6,000.00. In order that it may serve in the Church Extension Fund it will be turned into cash. Remember your Church with a gift. In the work of the Kingdom of God earthly means can realize the highest goals, and minister to the most important mission, the rescue of souls.

Hans C. Jersild

Pacific W.M.S.

The Women's Missionary Society of the Pacific District will convene at the Faith Lutheran Church, Castro Valley, on Friday, October 14, 1955, at 3:30 p.m. for its annual business session. All delegates and friends are cordially invited to attend. Delegates will please register upon arrival. On Friday evening the Mission Night Service will be held at 8 o'clock, sponsored as usual by the W.M.S.

Mrs. Mary Lundsberg, President
Mrs. Ingward Olsen, Secretary

A TESTIMONY

Dr. Edward Wilson, who died with Scott in the Antarctic, left this testimony behind him:

"This I know is God's own truth, that pain and troubles and trials and sorrows and disappointments are either one thing or another. To all who love God they are love tokens from Him. To all who do not love God and do not want to love Him they are merely nuisance. Every single pain that we feel is known to God because it is the most loving touch of His hand."

WHAT DO JEHOVAH'S WITNESSES TEACH?

(Continued from page 1)

dicating the name of Jehovah God." The number of those who will be able to enter that kingdom is 144,000, not one more, not one less.

If you desire to know what these Jehovah's Witnesses teach, and how fanatically they are trying to undermine the work of every denomination of the Christian Church, get the recently published book: "Jehovah of the Watchtower," Martin and Klann. The book costs \$1.75. For his own sake and for the defense of his people every pastor should have this book at his finger's end. The following are also helpful: "Jehovah's Witnesses," by F. E. Mayer, 25 cents (Concordia Publishing House); "Jehovah's Witnesses Exposed," by Herbert Lockyer, 35 cents (Zondervan Publishing House, 1415 Lake Drive, S.E., Grand Rapids 6, Michigan); "Christian Answers to Jehovah's Witnesses," by William Harding Kneidler, 10 cents (Moody Press, 820 N. LaSalle St., Chicago 10, Illinois).

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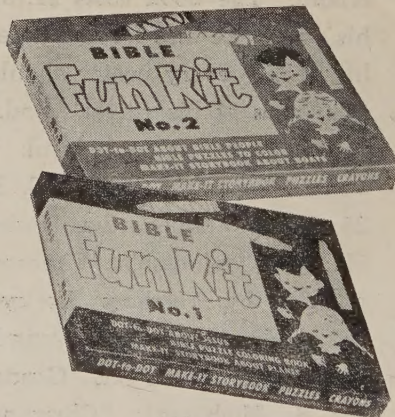
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